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Note date

# CHASTISEMENT

OF

# A BEARER OF FALSE WITNESS.

WASHINGTON:
AUGUST, 1889.

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# SHARP PRACTICE

AND

# FALSE ASSERTIONS.

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John J. Gorman, successor of Hopkins Thompson, Charles E. Atwood and John Haigh, as chief of the junior of the so-called Cerneau Supreme Councils in New York, in its Official Bulletin of August, 1889, encyclically says:

"In a letter written to the Supreme Council at Peru, February 17th, 1887"—[a *mistake* (?) by ten years, as the letter was written and dated on the 7th of February, 1877]—"Brother Albert Pike writes:

"'And when, in 1801, vitality and operation *was*'—[in the original '*were*']—'given to the Grand Constitutions by the organization of the Supreme Council at Charleston, jurisdiction over the Symbolic Degrees was expressly waived in favor of the Grand Lodges, but was not entirely ceded or relinquished; and we have always held our *right* to administer them to be undiminished, and that, if necessity should require, it could be re-assumed.'"

And, without further quotation from the letter, (except one short paragraph which I shall hereafter notice,) Mr. Gorman says:

"Brother Albert Pike, HOLDING THE VIEWS HE DOES OF HIS POWER AND RIGHT over the 'BLUE DEGREES' TO CONFER THEM IF HE SHALL DESIRE TO DO SO." . . . .

"The recognition by the Grand Lodge of Iowa of the Supreme Council Ancient and Accepted Rite of the Southern Jurisdiction means that they recognize THE FULL POWER CLAIMED BY SAID SUPREME COUNCIL, *i. e.*, TO MAKE MASONS . . . of the Degrees of Entered Apprentice, Fellow-Craft and Master-Masons, AND ORGANIZE BODIES THEREOF, if they DESIRE TO DO SO."

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My letter thus quoted from was in reply to the questions of the Supreme Council of Peru, "whether a Supreme Council could permit the establishment of a Grand Lodge to govern the Subor-

dinate Lodges," and "whether it could resign to a Grand Lodge all its faculties in regard to Symbolic Lodges, so that it could no longer interfere with them." *He makes a dishonest use of it.* That was a true statement of our opinion,—*up to that time only.*

For, after what is quoted above, I went on to say, speaking of the Constitutions of 1786:

"The Constitutions include the Blue Degrees in the scale, and place them under the government of the Supreme Council; but they do no more. They nowhere else speak of them. In fact, it is the Preamble only that speaks of them at all. We find only 'the Sublime Masonry,' and the Sublime Degrees mentioned in the Articles; in Article XIV, ceremonies and processions of the *Sublime* Degrees only; elsewhere, only 'Lodges of the Sublime Degrees.'

"Thus, there not only is not anything in the Grand Constitutions that expressly disables a Supreme Council to relinquish absolutely its jurisdiction over the Symbolic Degrees; *but by the expression of a power to authorize the establishing of Lodges of the Degrees from* FOUR *to 29*, THERE IS EXCLUSION OF POWER TO CAUSE THE CREATION OF SYMBOLIC LODGES. *There is a total absence of any dispositions for conferring the Blue Degrees, or for their administration and government.*

* * * * *

"And it was never imagined that the Supreme Council would supplant the Powers regularly established, of the Symbolic Degrees, or could gain any exclusive right or title to these Degrees, or give to them any special form or purposes by which a special proprietorship to them in that particular shape should be acquired. There is, in fact, not only no power given to the Supreme Councils to establish and govern Symbolic Lodges, but, as we have seen, by providing only for Bodies from the 4th to the 29th Degree, the power to create Symbolic Lodges is by implication excluded. To say that the Supreme Councils might commission persons to create Bodies of the Degrees from 4 to 29 *was almost to say expressly that they should make no others;* and if they could not appoint persons to create Symbolic Lodges, they could not make them at all; for surely if they could be commissioned to make the higher ones, there was no reason why the power to make the lower ones could not be delegated to them. They could not make those of Degrees *above* 29, because these were reserved for the action of the Supreme Councils; but there is no reservation as to the three lowest Degrees.

"*I think it is very doubtful whether the Constitutions intended that the Supreme Councils should govern Symbolic Lodges, or have anything to do with the Symbolic Degrees. It was probably intended that they should* NOT *interfere with the Grand Lodges.*

*And it is probably the spurious* SECRET *Constitutions that have served as warrant for the claim of power over the Symbolic Degrees.*

"The Rite was rather *founded* on the Symbolic Degrees than in part composed of them. The Inspectors-General were 'the Chiefs of the *Sublime* Masonry.' It was at least not essential that the Supreme Council should establish and govern Symbolic Lodges. The Sublime Masonry was builded on the Symbolic Masonry; but it was not necessary that its government should be the government of Symbolic Degrees, *and it is very doubtful whether it was meant to be.*"

"BROTHER *Albert Pike!*"—"And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib."

Is it *brotherly*, or honourable, or honest, or decent to *garble* a letter, to quote *part* of it to serve the base purpose of causing it to be believed that it *asserted* what it denied or disagreed to or expressed doubt of? It may be, according to the code of ethics of Cerneauism: but it is not so elsewhere.

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In our Official Bulletin, vol. iii, p. 647, in the same year, 1877, commenting on a letter from the Bro.·. Victory y Suarez, of Buenos Aires, I said:

"The Grand Constitutions *make no provision for the government of Symbolic Lodges by the Supreme Councils.* When they were enacted there were Grand Lodges everywhere; and it certainly was not supposed that the Grand Lodges of Prussia would surrender their powers of government to a Supreme Council. Until recently we believed that the Supreme Councils had the right to create and govern Symbolic Lodges from the beginning, and that where they did not exercise it they simply refrained for the sake of harmony; *but being called upon carefully to consider the question,* WE ARE OF THE CLEAR OPINION THAT, UPON THE FACE OF THE GRAND CONSTITUTIONS, THESE GIVE NO SUCH POWER."

In 1882, on the 6th of March, I said to two brethren in Peru, by letter published in our Official Bulletin, vol. v, pp. 310 ff:

"I have myself the right to say that the existence of a sovereign and wholly independent Grand Lodge of Ancient Symbolic Free-Masonry, composed *entirely* of the Masters and Wardens for the time being, of the Symbolic Lodges constituting it, would be perfectly consistent with the existence by its side of a Supreme Council, governing Bodies of the Degrees from 4 to 32; that I have often expressed the opinion that the Supreme Councils of the

World ought to have nothing to do with the Blue Degrees, and no powers of government or administration of Symbolic Lodges; and that it would be wise for them to abandon the pernicious system of constituting and forming parts of Grand Orients; a system invented by the Grand Orient of France, and which has been the fruitful source of infinite scandals and incalculable mischief.

* * * * *

"Regretting the troubles and dissensions that disturb and distract the Free-Masonry of Peru, and hoping to see by and by in that unfortunate Republic a Supreme Council claiming no right or authority over the Blue Degrees, and an independent Grand Lodge of Symbolic Masonry working by its side and in peace and harmony with it, and the fact that there ever was a Grand Orient forgotten, I am, very fraternally and truly yours."

These letters and comments were republished by us early in 1888, and largely distributed. I do not *know* that Mr. Gorman ever read either of them except the one that he garbles: but without the others, there is enough in that one to put him out of the pale of Masonic courtesy.

He knew that, after the publication in 1877 of the conclusions which I had come to to the contrary, it was a forfeiture of all right on his part for the future to claim to be Masonically or otherwise *worthy*, because it was unjust, unfair and contemptible, to quote the opinions expressed by me in 1860, 1870 and 1871, *without the faintest allusion* to the conclusions come to by me afterwards, and since 1877 abided by. Among men whose opinion is of some value, and in many countries, this method of dealing and arguing has names applied to it which are not pleasant to hear. He has been a judge, of some court or other; and he may consider me as applying to his offence whatever phrases he would apply orally or mentally to such a mode of dealing with decisions of courts referred to as authority, or with the deposition of a witness, on the part of a pettifogger pleading a case before him.

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The only other quotation from my letter to the Grand Commander of the Supreme Counuil of Peru is this:

"The doctrine of exclusive Grand Lodge jurisdiction has grown up in the United States, and been accepted here as politic and in the interest of harmony and unity. It does not prevail in Europe, and is not a part of Masonic organic law; and its zealots here have not been content to stop when they had pushed it to the verge of absurdity."

That is, when they proposed to insist, for example, that after a Grand Lodge had been established in Canada or New South Wales, Lodges not uniting in the formation of it had not the right to continue to work under charters previously granted them by the Grand Lodge of England.

What is thus quoted as said by me was not said with reference to the question whether Grand Lodges have jurisdiction of the Blue Degrees to the exclusion of Supreme Councils; but to show that Supreme Councils could not object to the formation of a Grand Lodge in the country of its own jurisdiction: for this immediately follows:

"No Supreme Council ever had, or ever can have, a just claim to *exclusive* jurisdiction over the Symbolic Degrees in the country where it exists. Any one or any half dozen Grand Lodges may establish Lodges there, and these may, when they please, establish Grand Lodges for their own government."

I was dealing with the questions presented to me,—whether a Supreme Council could give up the Blue Degrees, and permit the Lodges under it to set up a government for themselves, independent of it. And when I had replied to *that*, I proceeded *further* to show that it was very doubtful whether the Supreme Councils ever really had, under the Constitutions of 1786, any right to govern Blue Lodges or administer the Symbolic Masonry *at all*. Mr. Gorman could not wink so hard as not to see that; and this quotation is as dishonest as the other.

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"The Supreme Council Ancient and Accepted Scottish Rite, Southern Jurisdiction, CLAIM *power and authority to*, AND ACTUALLY DO, *all the foregoing acts*."—GORMAN.

These 'foregoing acts,' as specified by him, are—

1°. They *print*, PUBLISH and *sell* the Secret Ritual of the Degrees of Apprentice, Fellow-Craft and Master-Mason.

2°. They open their Bodies on the 1st or Entered Apprentice Degree, and on the 3d or Master-Mason's Degree.

3°. They establish Lodges and confer the Degrees of Entered Apprentice, Fellow-Craft and Master-Mason.

1°. It is not true that the Supreme Council for the Southern Jurisdiction *prints*, *publishes* and *sells* the Secret Rituals of the Blue Degrees.

It had, as anybody can have that wants them, the Rituals of

the Blue Degrees according to the Scottish Rite, printed in France, as they have been printed there for a hundred years.

The work contained in them is so different from our American work, that no American Mason, not knowing it, could gain admission upon examination into any Scottish Rite Lodge in any Latin country of the world.

To give to the brethren receiving the Degrees of our Ancient and Accepted Scottish Rite a knowledge of this work not in any other wise obtainable; to put in their possession our interpretation of the symbols of the Blue Lodge, and to make the work more philosophical and less marred by defects and blemishes, our Supreme Council had it revised, developed and amplified, making the difference between it and the American work almost total; and then, to avoid the enormous expense of supplying manuscript copies, had it multiplied by printing, instead of copying, for the sole use of its Active Members and Deputies, and of its Lodges of Perfection.

No copy *can* be or ever *has* been sold to or owned by *any* individual. It has not been *published.* Every one knows what the "publication" of a book is. Copies of Masonic books furnished only to Bodies and officers are not "*published.*" A book privately printed is not "*published.*" A book issued to a Body, *continuing to be the property of the Supreme Council*, though paid for by the Body to secure the Supreme Council against the loss of its value by usage or destruction, and which, if the Body ceases to exist, by law is to be returned to the Supreme Council, is not "*sold,*" in the sense in which Mr. Gorman means the word to be understood. He would use the same phrase "print, publish and sell," if he were speaking of a common novel.

No Inspector-General, even, nor I myself, can own a copy of the Ritual. It is *issued* to our Bodies, under the seal of secresy, precisely as our other Rituals are, none of which can be owned by any individual.

There is nothing in the Ritual of the Blue Degrees according to the work of the Scottish Rite, in writing or printing which our obligations as Blue Masons have been violated. The *arcana* are not made known in it. The gentlemen who compose our Supreme Council, six of whom are Past Grand Masters, as three others lately deceased were, four others of whom are or have been Grand Secretaries of Grand Lodges, and every one of whom is a

loyal and devoted Mason of the Blue Lodges, knowing his duties as such quite as well as Mr. Gorman does, and as observant of his obligations as he is, will be sufficient guarantee to all men who are not interested to obscure the truth, that in printing the Ritual in question and using it *for instruction only*, our obligations as Masons of the Blue Lodge have not been in the least degree disregarded.

2°. No Body of the obedience of the Supreme Council for the Southern Jurisdiction has ever been opened in the first, second or third Degree for work or instruction, by the ceremony, or informally. As a Lodge of Sorrow is open to Master-Masons, it is said to be opened "in the Master's Degree." But it is opened by a special ceremony having nothing in common with that of opening a Lodge for work, and for the sole purpose of performing the offices of sorrow, which have been published for all the world to read. Of all this Mr. Gorman cannot be uninformed; and he, therefore, states what is in one sense true, in a way that makes it a lie, desiring and intending that it shall be so understood.

3°. The Supreme Council for the Southern Jurisdiction has *never* established a Symbolic Lodge anywhere, or conferred the degree of Apprentice, or that of Fellow-Craft, or that of Master, anywhere, on any person in the world.

It has never once, in the eighty-eight years of its existence, even for a moment *thought of* establishing a Blue Lodge; and there have always been entire peace and harmony between it and the Grand Lodges. This is known to all the world. And it has done more than all other Masonic Powers together, to induce the Supreme Councils of the Latin countries to abandon the administration of the Symbolic Masonry, as they *have* done in Belgium and Mexico.

It created the Supreme Councils of Colon and Mexico, just as it did the Supreme Council of Ireland, as a Supreme Council under the Grand Constitutions of 1786, without defining their jurisdiction, which it had no right to do; for, once created, each was fully and in all respects its peer. Two of these Councils assumed no jurisdiction over the Blue Degrees. The other did, of its own authority, and was finally persuaded by our Supreme Council to give it up. I suppose that Mr. Gorman knows that *his* Supreme Council claims to have created the Supreme Council of Brazil,

*which from the first made Blue Lodges* and governed them and administered the Symbolic Masonry.

He remarks that, by our Statutes of 1884, (the latest he has,) a brother is not required to be a member of a Master-Masons' Lodge to make him eligible to our Scottish Rite Degrees.

True: but he could have had the later Statutes, if he had cared to have them: and in those of 1886, Article X, sec. 17, is this provision:

"No unaffiliated Master-Mason shall receive the Degrees of the Ancient and Accepted Scottish Rite, unless he be unaffiliated without his fault or neglect."

This is still our law: and I can inform Mr. Gorman that it has always been our law that no man can receive the Degrees of our Rite who does not do his duty as a Master-Mason.

"I am informed that Brother Albert Pike is not affiliated with any Lodge of Master-Masons."—GORMAN.

He is not so "informed" as to be authorized to repeat the assertion without making himself responsible for it as endorser. He has no 'information' upon which he has a right to repeat it. He hopes it will be believed upon his statement, although he has no right to believe it himself. Who 'informed' him?

Whether he has been so informed or not, he has endorsed a lie. I am a member of Magnolia Lodge, A. and F. M., at Little Rock, under the jurisdiction of the Grand Lodge of Arkansas, and pay my dues to it regularly.

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Some other statements in this 'Encyclical' demand notice because they are shamelessly untrue, and have been widely circulated by him; and he has thereby lost the right to have any statements that he may utter or circulate hereafter heeded or replied to.

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He claims that his Council is *the same identical Council* that was founded by Joseph Cerneau in 1807. He is necessarily *compelled* to claim, and *does* claim, that it has always been *the one same Council*, under different chiefs,—the Elias Hicks Council, a component part of the United Supreme Council of the Western Hemisphere, the Henry C. Atwood Council and the Edmund B. Hays Council. It is either all that, or nothing.

So claiming, he says that, "as early as 1808, they" (the members of 'the Supreme Council Ancient and Accepted Scottish Rite

for the United States, their Territories and Dependencies') "sent a communication to the Grand Lodge of New York, DISCLAIMING any power or authority over the Degrees of Entered Apprentice, Fellow-Craft and Master-Mason."

Folger, his present Secretary-General, says in his History (*p.* 160): "The Sovereign Grand Consistory of Cerneau had already RENOUNCED *their* RIGHT over the Symbolic or Blue Degrees."

The difference between '*disclaiming* any power or authority' and '*renouncing* their *right*' is a very considerable one; for to 'disclaim' is to declare that one has no claim; and to 'renounce a right' is, having it, to 'give it up.' The original letter to the Grand Lodge would show, if it were produced or had ever been printed, which of these words correctly describes the action of the Cerneau Consistory.

However, at a later day, during the controversy with De la Motta, this Consistory did expressly disclaim all right to the Blue Degrees. De Witt Clinton would hardly have allowed it to claim, even with a waiver of it, such right.

But this disclaimer was only for the latitude of New York. It created a Grand Consistory in Louisiana in 1813, which, in the language of Dr. Folger, "was in active operation as a governing Body in that State, *chartered Symbolic Lodges,* had many dependent bodies, was recognized as a Power in Masonry, and performed Masonic work *in all the Degrees*, up to 1833." In that year it "*relinquished its power*" over the first three Degrees, and "*transferred* the same" to a Chamber of Scottish Rite Masons in the bosom of the Grand Lodge.

Will Mr. Gorman protest that Cerneauism in New York was not responsible for Cerneauism in Louisiana? He claims that our Supreme Council is responsible for the assumption of power over the Blue Degrees by the Supreme Council of Mexico, because we created it. How can he protest against the enforcement of law of his own manufacture against himself?

Cerneauism in New York! Let us look at *its* record, and compare it with Mr. Gorman's *official* unveracious statements.

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"Neither since that time [1808], *nor at any time during their entire existence,* have they [his Council] *in any way interfered with or conferred either of the said Degrees* [App., Fellow-Craft or Master-Mason]."

"They have not now, *nor have they ever had*, any power, right or control over either of the said Degrees; they do not now AND NEVER HAVE EXERCISED, ATTEMPTED OR DESIRED TO EXERCISE ANY POWER OR CONTROL OVER SAID DEGREES IN ANY WAY OR MANNER."

These are very positive assertions, and they are as unqualifiedly false as they are broad.

Is it possible that this Grand Commander does not *know that his Council*, when it united with St. Laurent to form the United Supreme Council of the Western Hemisphere, in 1832, *expressly* asserted its *exclusive* jurisdiction, against the Grand Lodge of New York, over the Blue Degrees of the Scottish Rite? No: it is not possible.

Is it possible that he does not *know* that as the United Supreme Council of the Western Hemisphere it expressly reasserted this, in the most emphatic terms, in its treaty of alliance with the Supreme Councils of France and Brazil in 1834?

Is it possible that he does not know that when it was the Atwood Council, in 1859, it reasserted this exclusive jurisdiction with great positiveness, and provided for exercising it?

Is it possible that he does not remember that, when it was the Atwood Council, it chartered *three* Blue Lodges in the State of New York; that No. 3 took the name of "*Foulhouze*," was in existence, with his predecessor Edmund B. Hays, (then Deputy Grand Commander of his Supreme Council,) as Master, in 1858, and then elected Foulhouze and two others of his Supreme Council of Louisiana Honorary Members? Neither of these things is possible.

I suppose he knows that it was because of the acknowledgment, *before then*, of that Supreme Council of Louisiana by the Grand Orient of France, that all the Grand Lodges of the United States severed their relations with that Grand Orient.

I suppose he knows that the Foulhouze Body was thus condemned, because it created and governed Blue Lodges in violation of the rights of the Grand Lodge of Louisiana.

I suppose he has not *forgotten* that while the Foulhouze Supreme Council was busily engaged in that work, in 1858, 1859 and 1860, his Supreme Council, when it was the Atwood Council, and when the Hays Council, maintained relations of amity, with mutual representation, with that Foulhouze Supreme Council.

I suppose he may have learned, somehow, that his Council was re-established in 1852, by the same Foulhouze, by virtue of powers from his Supreme Council of Louisiana, which had then "re-assumed its right" of making Blue Lodges and governing Blue Masonry, and which has continued to do so to this day.

Let us compare now these positive statements of Mr. Gorman with the facts that give them the lie, as these *facts* are stated by his Secretary-General, Dr. Folger, and shown by the Constitutions and Treaties of his own Council, as published by itself.

In 1832, the Gorman Supreme Council [Elias Hicks, Grand Commander] united with the Comte St. Laurent, and, with his supposed Supreme Council of Terra Firma, became "The United Supreme Council of the Western Hemisphere," at New York, Elias Hicks, Grand Commander. In 1834, *this* Gorman Supreme Council made a Treaty with the Supreme Councils of France and Brazil, to which that of Belgium afterwards acceded.

Folger says (*Hist.*, 216): "The probability is, that the United Supreme Council would have continued to this day, *had it not presumed to interfere with the rights of the Grand Lodges of the various States.*"

Of the Treaty of 1834, to which it was a party, he says (*Hist., p.* 213): "This Treaty declared the Rite (Ancient and Accepted Scottish) INDEPENDENT of all other Rites, and governing its own Bodies, *taking authority over* ALL *the Degrees,* ESTABLISHING ITS OWN SYMBOLIC LODGES AND GRAND LODGES." In his own words, (*Hist., p.* 215,) this treaty erected "*a rival Body to the Grand Lodge.*"

He does not choose to say that in doing this it did no more than the United Supreme Council had done in 1832.

For to this Treaty of amalgamation and union, of 1832, were appended thirteen "Points," which the Treaty made parts of itself, as if they were repeated therein, declaring them to be "Masonic and true Scottish doctrine," and "the palladium of the integrity and safety of the Order;" and which "the Contracting Parties" pledged themselves to maintain.

The 8th Point was in these words: "Every Masonic Power governs by General Statutes *the different associations appertaining to its own Rite, etc.*"

And the 12th: "Every Masonic Power regularly and lawfully instituted, duly recognized, and vested with the plenitude of the

dogmatic Power of a Rite over whatever territorial jurisdiction, has incontestably and exclusively the right to constitute, control and govern ALL THE LODGES OF THE SELF-SAME RITE *within the whole extent of its domain.*"

The thirteen "Points" were made a part of the Treaty of 1834, these two in these words:

"8th. Every Masonic Power governs by its General Statutes *all Lodges or Masonic Societies* of its own Rite, whether located, etc."

"12. Every Masonic Power regularly and lawfully constituted, duly acknowledged, and invested with the full dogmatic authority of a Rite, over a particular territory, *possesses* INCONTESTABLY *and* EXCLUSIVELY *the right to* constitute and govern THE LODGES OF THAT SAME RITE throughout the whole of its dominions."

Moreover, the 12th Point of the Treaty of Union of 1832 declared that the right of every Masonic Power, &c., to "control and govern all the Lodges of the self-same Rite within the whole extent of its domain," could "never give to a like Power that of excluding, probibiting or hindering a Power *of another Rite,* even of a foreign Orient, to grant to Masons who solicit in the forms prescribed, the charters necessary to establish regular LODGES, Chapters, or even a Power of that Rite, within the same territorial jurisdiction." And this, somewhat differently worded, is repeated as part of Point 12, with the Treaty of 1834. That is, that an American Grand Lodge, for example, of the Anglo-American or so-called "York" Rite, has no power to forbid, or right to complain of, the establishment of Lodges of the Blue Degrees of the Anc.·. and Acc.·. Scottish Rite, or even of a Grand Lodge of the Symbolic Degrees of the latter Rite within its jurisdiction.

☞ These Treaties of 1832 and 1834 are published by Dr. FOLGER in his History, *and* I quote from it.

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Let us come now to a later date. We have had the *claim* and *theory.* Now for the practice.

On the 8th day of March, 1853, *Folger states,* a petition was received by the Gorman Council (Atwood, Commander), "from a number of Brethren, *asking for a Scottish Lodge in the Symbolic Degrees* under the definitive title of *'John, the Forerunner,'* the Ritual to be performed in the English language. *Said petition was acted upon,* AND THE PRAYER OF THE PETITIONERS WAS GRANTED UNANIMOUSLY. Also a petition from a constitutional

number of Brethren (French), asking for a Lodge in the Symbolic Degrees under the definitive title of '*la Sincerité*,' Ancient and Accepted Rite, the Ritual to be performed in the French language. SAID PETITION WAS UNANIMOUSLY GRANTED, AND THE LODGE SUBSEQUENTLY CONSTITUTED IN DUE FORM." *Hist.*, 253.

After Foulhouze had re-created the Gorman Council [Atwood, Commander], in 1852, it exchanged recognitions with the Blue-Lodge-governing Foulhouze Council; and in his letter of September 14, 1858, to Foulhouze, Atwood said: "We are not yet very far advanced in what regards the three first Degrees of the Scottish Rite; *but our preparatory measures* [*préparatifs*] *are good.* WE HAVE 14 Lodges in New York, which are under the jurisdiction of the Grand Lodge of St. John, and each of them counts about a hundred members, *the larger part of which desires to receive the three first Degrees of Scotticism.*

"We find ourselves embarrassed by the Scottish Rituals that we have. They are translations which swarm with considerable variances. If you have at your disposition an English copy of the Ritual *of these Degrees* [*de ces degrés*] as you work them, I beg you to send it to me, that we may compare them.

"As to the *higher* Degrees, we advance as well as we could expect, in the bosom of the war which we have to maintain, not only *against the Grand Lodge of the State*, of which John L. Lewis is Grand Master," etc.,—clearly showing that he wanted the Ritual of the Blue Degrees, to "compare" it with his own *copies; and also Cerneauism's regard for the Grand Lodge in 1858.*

In 1854, Atwood's Gorman Supreme Council suspended the labours of its Blue Lodge "*La Sincerité, No. 2;*" and it subsequently went over to the Grand Lodge of the State.—*Gorman's Secretary-General, History, p. 254.*

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### LATER STILL.

Henry C. Atwood was Grand Commander of the Gorman Council from 1852 to 1860: Edmund B. Hays from 1860 to 1865.

I append to this Reply an accurate reprint of "General Rules and Regulations" of the Gorman [then Atwood] Council, adopted and published in April, 1859. And, as I mean to make the demonstration of the untruth of Mr. Gorman's statements so plain that he who runs may read, I shall also quote somewhat from it here. If it be possible, I will *compel the blind to see.*

On the reverse of the title-page of this pamphlet I read:

"GRAND REPRESENTATIVES.

* * * * *

"TT.·. Ill.·. BB.·. Edmund B. Hays and Edward W. Atwood are the officials named from their respective Supreme Grand Councils as Representatives of the Supreme Grand Council in and for the Sovereign and Independent State of LOUISIANA near their respective Sovereign Bodies.

"T.·. Ill.·. B.·. Claudius W. Sears is the official named from the Supreme Grand Council in and for the Sovereign and Independent State of LOUISIANA, as the Representative of the Supreme Grand Council in and for the Sovereign and Independent State of Connecticut near that Sovereign Body."

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This "Supreme Grand Council" for the State of Louisiana was the Body established by Jacques Foulhouze, Wharton Collens and others in 1856 or 1857, with jurisdiction over and government of Blue Lodges; for acknowledging which, at a later period, all the Grand Lodges of the United States severed their relations with the Grand Orient of France. It *is* the same Supreme Council that exists there now, governing several Blue Lodges, in part composed of negroes.

On the 3d page of the pamphlet I read:

"AD UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTI GLORIAM.

—

"ORDO AB CHAO."

[Seal.]

The legend on the seal being—

"SUPREME COUNCIL, 33°, 1815.

"DEUS MEUMQUE JUS."

And under it:

"SUPREME COUNCIL

"Of the Ill.·. Sov.·. Gr.·. Ins.·. Gen.·. of the Ancient and Accepted Scotch Rite of Free-Masonry, in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Masonic Jurisdiction of the Western Hemisphere where no Supreme Grand Council is established.

"The Sov.·. Gr.·. Ins.·. Gen.·. of the 33d and last Degree of the Scotch Rite, in and for the Sovereign and Independent State of New York, &c., CONSIDERING:

* * * * *

[*Page* 4.]

"2. That the Free-Masonry, vulgarly known as the Ancient and Accepted Scotch Rite, beginning with the 'Apprentice' Degree and terminating with the Degree of 'Sovereign Grand Inspectors-General,' forms a single and inseverable totality, which should continue distinct from and free and independent of every other Rite; and that the government and administration of the three first or Symbolical Degrees therefore belong exclusively to the Inspectors-General or their representatives.

"3. That in all the concerns of Free-Masonry in the United States of America, the great and salutary principles of Federal nationality should be recognized, and the Independent Sovereignty of States proclaimed and observed.

"4. That consequently there should exist in every State of the Union a Supreme Council of Sov.·. Gr.·. Inspectors-General of the Scotch Rite.

[*Page* 5.]

"8. That the Grand Lodge of the State of New York commits a monstrous error, and endeavors to usurp power, in arrogating to herself the administration and government of the three first Degrees of Scotch Freemasonry, (which essentially differ from the three first Degrees of York Rite Masonry, as well in the foundation as in the forms of their landmarks; that the said Grand Lodge of the State of New York tramples under foot the great principles of toleration by professing that out of her Masonry there neither is nor can be Masonry; and that there are no Masons in New York save those recognizing her jurisdiction."

* * * *

*Signed by*— "HENRY C. ATWOOD,
*M.·. P.·. Sov.·. Gr.·. Commander.*
"EDMUND B. HAYS,
*Ill.·. Dep'ty.·. Gr.·. Commander.*
"GEO. L. OSBORN,
*Gr.·. C.·. G.·. S.·. G.·. O.·. T.·. H.·. E.·.*

"[SEAL.] Sealed by me, CHARLES W. ATWOOD,
"*Ill.·. Gd.·. Keeper of the Seals.*"

[*Page* 6.]

"GENERAL RULES AND REGULATIONS
OF THE
"SUPREME GRAND COUNCIL OF THE SOV.·. GR.·. INS.·. GENERAL OF THE THIRTY-THIRD DEGREE FOR THE NORTHERN JURISDICTION OF THE WESTERN HEMISPHERE.

"APPROVED.

"VALLEY OF NEW YORK, 1859.

* * * *

"TITLE III.

"ART. 4. Each Symbolic Lodge under this Jurisdiction, for every candidate initiated, shall pay the sum of one dollar.

* * * *

"ART. 6. The fee for Thirty-third Degree shall be ten dollars.

* * * *

"TITLE IV.

"ART. 1. There shall be every year, in the third week in the month of February, a Grand Communication. Every Lodge, Chapter, and Council shall have the right of being represented in said Grand Communication by four of its Active Members, elected for that purpose.

"ART. 2. The Representatives to this Grand Communication shall be divided as follows: The Representatives of the Lodges shall form the Symbolic Chamber. . . .

* * * *

"TITLE V.

"ART. 6. All Lodges of the Scotch Rite open their works in the First, or Apprentices, Degree for the election of officers and for all their stated or regular meetings.

[*Page* 14.]

"TITLE XII.

"*General Provisions.*

"ART. 1. All Scotch Masons of this Jurisdiction ought to belong as Honorary or Active Members to a Scotch Blue Lodge, recognizing the Masonic authority of this Supreme Grand Council.

[*Page* 16.]

"SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS–GENERAL OF THE ANCIENT AND ACCEPTED SCOTCH RITE OF FREE-MASONRY IN AND FOR THE SOVEREIGN AND INDEPENDENT STATE OF NEW YORK.

"*Grand Dignitaries.*

"T.·. P.·. Sov.·. Grand Commander—T.·. Ill.·. Bro.·. Henry C. Atwood.

"Lieut.·. Grand Commander—T.·. Ill.·. Bro.·. Edmund B. Hays."

And, among the others, Gr.·. Treas.·. Robert E. Roberts;* Gr.·.

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* Robert E. Roberts, member of the present or Gorman edition of "the Supreme Council founded by Joseph Cerneau in 1807." He died recently, I think.

K.·. of the Seals, Charles W. Atwood;* Gr.·. M.·. of Cer.·., Hopkins Thompson;† G.·. Capt.·. of the Guard, Wm. H. Jarvis.‡

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Then follow the Dignitaries of the "Supreme Councils" for the Sovereign and Independent States of Louisiana and Connecticut: those of the former being Foulhouze, Collens, Louis Dufau, Lisbony, Gardette, Fabio, Deluzain and Massicot, and those of the latter headed by Edward W. Atwood, Grand Commander,—another name that may not be unfamiliar to Mr. Gorman.

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Mr. Gorman will hardly pretend ignorance of these "General Rules and Regulations" of 1859, of his own Council. What is the alternative conclusion?

Will he pretend that he did not know, when he wrote his Encyclical, that his Supreme Council had a Blue Lodge ("Foulhouze, No. 3"), chartered by it and under it in 1858, with the Deputy Grand Commander, Edmund B. Hays, its Master, and Charles W. Atwood and Robert E. Roberts, Wardens?

I will refresh his memory:

[*From* "Le Delta Maçonnique" (Foulhouze), *New Orleans, January*, 1859.]

Le T.·. Ill.·. F.·. Thomas Wharton Collens, garant d'amitié du Suprême Conseil de New-York près du Suprême Conseil des 33$^{emes}$ pour l'Etat souverain et indépendant de la Louisiane, a reçu la communication suivante que nous traduisons mot pour mot de l'anglais:

*Extrait du Livre d'Or de la LOGE FOULHOUZE No.* 3.

"Or.·. de New-York, *Dec.* 12, 5858.

"Le T.·. Ill.·. F.·. Edmund B. Hays propose comme membre honoraire de cet Atelier le T.·. Ill.·. F.·. James Foulhouze, T.·. P.·. S.·. Grand Commandeur du Sup.·. Cons.·. pour l'Etat de la Louisiane.

"Le T.·. Ill.·. F.·. Chs. W. Atwood propose, comme membres honoraires de l'At.·. les TT.·. Ill.·. FF.·. T. W. Collens, Lieut.·. Gr.·. Commandeur, et Louis Dufau, Gr.·. Chanc.·. dudit Sup.·. Cons.·.

"Ces deux motions sont secondés et unanimement adoptées.

"Sur motion, il est *résolu* que copie de cette parties du procès-verbal soit envoyée au Représentant du Sup.·. Conseil de New-

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*Charles W. Atwood,—a present member of the same: is he not?

†Hopkins Thompson, Founder of the same, ex-Grand Commander, predecessor of Gorman, and present member.

‡William H. Jarvis, alleged by Hopkins to have united with him in rejuvenating the same.

York à la Nouvelle-Orléans, pour être communiquée à qui de droit, et que les officiers de la Loge Foulhouze No. 3 y apposent leur signature.

Ont signé: Edmund B. Hays, *Vén.·.*
Chs. W. Atwood, 1er *Surv.·.*
R. E. Robert, 2*d Surv.·.*
Darius J. Hyde, *Secrétaire.*"

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[RE-TRANSLATION.]

The Th.·. Ill.·. Bro.·. Thomas Wharton Collens, guarantor of amity of the Supreme Council of New York near the Supreme Council of the 33ds for the sovereign and independent State of Louisiana has received the following communication, which we translate, word for word, from the English:

*Extract from the Book of Gold of the LODGE FOULHOUZE No.* 3.

"Or.·. of New York, *Dec.* 12, 5858.

"The Th.·. Ill.·. Bro.·. Edmund B. Hays proposes as Honorary Member of this Lodge the Th.·. Ill.·. Bro.·. James Foulhouze, Th.·. P.·. Sov.·. Grand Commander of the Sup.·. Counc.·. for the State of Louisiana.

"The Th.·. Ill.·. Bro.·. Charles W. Atwood proposes as Honorary Members of the Lodge the Th.·. Ill.·. BB.·. T. W. Collens, Lieut.·. Gr.·. Commander, and Louis Dufau, Gr.·. Chancellor of the said Supreme Council.

"These two motions are seconded and unanimously adopted.

"Upon motion it is *resolved* that a copy of this part of the minutes be sent to the representative of the Sup.·. Council of New York at New Orleans, to be communicated to whomsoever it may rightfully be, and that the officers of Lodge Foulhouze, No. 3, affix thereto their signatures.

(Signed) Edmund B. Hays, *Ven.·.*
Charles W. Atwood, 1*st Warden.*
R. E. Robert, 2*d Warden.*
Darius J. Hyde, *Secretary.*

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[*From* "Le Delta Maçonnique" *of December*, 1858, *New Orleans. Published under the auspices of the Supreme Council of the* 33*d and last Degree for the Sovereign and Independent State of Louisiana.*]

## SUPREME CONSEIL

*des Souverains Grands Inspecteurs Généraux du Rite ancien accepté écossais pour l'Etat souverain et indépendant de la Louisiane.*

GRANDS DIGNITAIRES:

T.·. P.·. Souv.·. Grand Commandeur Le T.·. Ill.·. F.·. James Foulhouze.

Lieut.·. Grand Commandeur Le T.·. Ill.·. F.·. T.·. Wharton Collens.
G.·. Chanc.·. Secret.·. du St. Empire Le T.·. Ill.·. F.·. Louis Dufau.
Grand Orateur Le T.·. Ill.·. F.·. Joseph Lisbony.
G.·. Trésorier Le T.·. Ill.·. F.·. James Gardette.
G.·. Maît.·. des Cérémonies Le T.·. Ill.·. F.·. S. G. Fabio.
G.·. Porte-Etendard Le T.·. Ill.·. F.·. L. E. Deluzain.
G.·. Cap.·. Des Gardes Le T.·. Ill.·. F.·. J. J. E. Massicot.

MEMBRES ACTIFS.

Les TT.·. Ill.·. FF.·. Pierre Soulé—J. B. Faget—J. Lamothe—Juan Bachino—Gustave Leroy—Romain Brugier—J. B. Broué—J. Gentil—Jos. Daliet—J. Collon—J. Lassalle—Henry Rancé—D. Michel—Chs. Bienvenu—Vicente A. de Castro—C. W. Sears—H. F. Zernecke.

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## SUPREME CONSEIL

*pour l'Etat souverain et indépendant de New-York.*

Henry C. Atwood 33e Grand Commandeur.
Edmund B. Hays 33e Lieut.·. Grand Commandeur.
Charles W. Willets 33e G.·. Min.·. d'Etat.
George L. Osborn 33e Grand Chanc.·. Gr.·. Sec.·.
Chs. W. Atwood 33e G.·. G.·. des Sceaux.
Henry Rilliet 33e Gr.·. Trésorier.
Hopkins Thompson 33e Gr.·. Maît.·. des Cér.·.
Wm. H. Jarvis 33e Gr.·. Cap.·. des G.·.
Wm. Werk 33e Gr.·. Porte-Etendard.
John B. Ewing 33e Expert.

—

## SUPREME CONSEIL

*pour l'Etat souverain et indépendant du Connecticut siégant à Bridgeport.*

Edward W. Atwood 33e Grand Commandeur.
Wm. R. Higby 33e Lieut.·. Gr.·. Commandeur.
Marcus C. Allen 33e Gr.·. Ch.·. G.·. S.·. D.·. S.·. E.·.
John W. Clark 33e Grand Orateur.
David W. Thompson 33e Grand Trésorier.
Charles Webb 33e Gr.·. Garde des Sceaux.
Thomas Hutchings 33e Gr.·. Maître des Cérémonies.
Eli Thompson 33e Gr.·. Cap.·. des Gardes.
Ward S. Bebee 33e Gr.·. Porte-Etendard.
John H. Strong 33e Gr.·. Expert.

Les TT.·. Ill.·. FF.·. Edmund B. Hays et Edward W. Atwood ont éte officiellement nommés par leur Suprêmes Conseils respectifs *Garants d'amitié* de notre Sup.·. Cons.·. auprès de ces deux

corps souverains. D'un autre côte les TT.·. Ill.·. FF.·. Thomas W. Collens et C. W. Sears sont auprès de nous les garants d'amitié des deux Suprêmes Conseils de l'Etat de New-York et de l'Etat du Connecticut.

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The Gorman Council will in vain endeavour to rid itself of its joint responsibility with Foulhouzeism for its maintenance of Blue Lodges in Louisiana. It was in close alliance with the Foulhouze Council, from 1852 to 1860, recognizing it as the old Supreme Council of Louisiana, established by its own Lieutenant Grand Commander (when it called itself the United Supreme Council of the Western Hemisphere;) and it has never to this day repudiated that alliance, or accumulated a sufficiently large supply of audacious impudence to refuse to recognize it as a regular Council.

Refuse to recognize it! when it owes its present being to that very Foulhouze Council? For, in 1852, it abandoned its claim of jurisdiction over the whole United States, and its title of "Supreme Council for the United States of America," etc., etc., and consented to be re-created, as a Supreme Council for the State of New York alone, with provisional jurisdiction over *the Northern part* of the United States, until Supreme Councils should be established *in each of the States thereof*,—as one, we have just seen, *was* established in and for Connecticut, and one, it alleges, for California.

By whom and by what authority? By Jacques Foulhouze, (then in New York, on his way to France,) by virtue of powers and commission from the Supreme Council of which he was chief, at New Orleans, which had then *resumed* its power to create Blue Lodges and govern Symbolic Masonry; and, in 1858, *it* had the Rituals of the Blue Degrees, translations from the French, and applied to Foulhouze for better ones, for the use of its own Blue Lodges.

This is just what the Gorman Council is and was: the creature of the Foulhouze Supreme Council, which it cannot refuse to recognize, because that would be suicide by hari-kari. It is itself nothing but a "Foulhouze" Supreme Council. The stream cannot rise higher than the source. Squirm and wriggle and lie profusely as it may, it cannot hide the truth, *proven by its own records.*

What has become of the charter of the "Foulhouze Lodge, No. 3," chartered by itself? Has it ever been recalled? Is it in the

Gorman Archives? or is it unrecalled, outstanding and recognized by it as valid? Why may not the Lodge be reorganized under it? Can it be repudiated by its own author as invalid? Publish the charter, Mr. Gorman, and the roll of its members, and let us see how may of them, besides Hopkins, Thompson, Atwood, Roberts and Jarvis, are, or were while living, members of your Supreme Council. You have given those to whom you have sent your Encyclical a right to demand this.

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By the way, how did your Council get its name of "The Supreme Council *for the United States of America, their Territories and Dependencies,*" when, in 1859, it called itself, and claimed only to be (as its Regulations hereunto appended show), "in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Masonic Jurisdiction of the Western Hemisphere, where no Supreme Grand Council is established;" recognizing at the same time, as its peers and allies, the "Supreme Councils for the Sovereign and Independent States of Louisiana and Connecticut"?

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Contrast the undeniable facts stated above (the later of which are within the personal knowledge of some of Mr. Gorman's present associates in his Supreme Council, and the rest are embalmed by his Secretary-General in his 'History') with his broad and unqualified assertions, that since 1808 the Cerneau Supreme Councils have not *at any time during their entire existence "in any way interfered with or conferred" either of the first three Degrees,* Apprentice, Fellow-Craft, and Master; and that "*they have* NEVER *had any power, right or control over either of the said Degrees;* AND NEVER HAVE EXERCISED, ATTEMPTED OR DESIRED TO EXERCISE, ANY POWER OR CONTROL OVER SAID DEGREES IN ANY WAY OR MANNER." What is any honest man to think of the maker of these assertions?

In my controversy with the double-headed imposture known as Cerneauism, I have had little else to do than to confute its falsehoods. I have incontrovertibly demonstrated the utter untruth of twoscore or more of its positive assertions; and I have said nothing of their authors beyond their authorship. I have always spoken of them as if they were, otherwise and beyond that, utterly unknown to me. And, I shall add, no charge of false-

hood, that I have thus made, has ever been disproved: and *not one thing* that I have ever stated as a historical fact has ever been shown not to be such.

So, now, I speak, not of John J. Gorman, but of the author of these audacious falsehoods, in asking whether it would not argue a great lack of moral sense, and a culpable indifference to treason against the truth, and dishonorable conduct, if the Masons, in whose hands he has caused his Encyclical Letter to be placed, should, after the exposure made by this reply, consider him entitled to respect, consideration or confidence as man or Mason.

The plain and simple truth is that Cerneauism lives by lies. It had nothing but lies for its foundation, and lies constitute its whole superstructure. Annihilate its lies, and nothing would be left of it but a handful of dust.

And nothing of all the utterances of this creature and ally of Foulhouzeism is so rankly and nauseously disgusting as its mawkishly hypocritical professions of profound regard for the rights and exclusive prerogatives of the Grand Lodges, and the independence and dignity of the Symbolic Masonry, backed up as these are by the outrageous lie that it has *never* intermeddled with the Blue Degrees or encroached upon the sovereignty of the Grand Lodges.

If any cause requires for its maintenance the use of such means and resort to such appliances of mendacity, and, which is even worse, the garbling of letters, it confesses itself to deserve the ministrations of the hangman; and if any one who in such base manner serves such a cause, can still receive Masonic consideration, when the offence would expel him from any club of gentlemen in the world, honest Masons will witness this stigma upon Masonry with sorrow and shame. One who, as a Masonic Dignitary, states what he avers to be facts, states them on his faith and honour as a Mason; and if they are false, and he knows them to be so, his offence is greater than it would be if he had stated them on oath in a court of justice. When this comes to be no longer the law of Masonry, the soul of Masonry will be dead in its body.

*Albert Pike,* 33°∴

*Grand Commander.*

WASHINGTON, *August* 20, 1889.

# APPENDIX.

EXACT RE-PRINT.

# SUPREME COUNCIL

OF THE

ILL.·. SOV.·. GR.·. INS.·. GEN.

OF THE

## ANCIENT AND ACCEPTED SCOTCH RITE

OF

# FREEMASONRY,

IN AND FOR

## THE SOVEREIGN AND INDEPENDENT STATE OF NEW YORK,

VALLEY OF NEW YORK.

NEW YORK:
PRINTED AT No. 15 VANDEWATER STREET.
1859.

## GRAND REPRESENTATIVES.

TT.·. ILL.·. BB.·. Thomas W. Collins and John W. Clark are the officials named from their respective Supreme Grand Councils as Representatives of this Supreme Grand Council near those two sovereign bodies.

TT.·. ILL.·. BB.·.—Edmund B. Hays and Edward W. Atwood, are the officials named from their respective Supreme Grand Councils as Representatives of the Supreme Grand Council In.·. and For.·. the Sovereign and Independent State of Louisiana near their respective sovereign bodies.

T.·. ILL.·. B.·.—Claudius W. Sears is the official named from the Supreme Grand Council in and for the Sovereign and independent State of Louisiana, as the Representative of the Supreme Grand Council in and for the Sovereign and independent State of Connecticut near that sovereign body.

T.·. ILL.·. B.·.—Charles W. Atwood is the official named from this Supreme Grand Council, as the Representative of the Supreme Grand Council in and for the Sovereign and Independent State of Connecticut near this sovereign body.

Ad Universi Terrarum Orbis Summi Architecti Gloriam.

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# ORDO AB CHAO.

# SUPREME COUNCIL

OF THE ILL.·. SOV.·. GR.·. INS.·. GEN.·. OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, IN AND FOR THE SOVEREIGN AND INDEPENDENT STATE OF NEW YORK, AND EXERCISING AUTHORITY OVER ALL THE NORTHERN MASONIC JURISDICTION OF THE WESTERN HEMISPHERE WHERE NO SUPREME GRAND COUNCIL IS ESTABLISHED.

The Sov.·. Gr.·. Ins.·. Gen.·. of the thirty-third and last degree of the Scotch Rite, in and for the Sovereign and Independent State of New York, &c., *Considering:*

1. That the Scotch rite having for its object the physical, moral and intellectual progress of individuals, and the religious, political and social emancipation of nations, is an eminently philosophical institution, and has nothing in common with other Masonic Rites,

except the great principles of philanthropy which characterize all benevolent societies.

2. That the Freemasonry, vulgarly known as the Ancient and Accepted Scotch Rite, beginning with the "Apprentice" degree, and terminating with the degree of "Sovereign Grand Inspectors General," forms a single and inseverable totality, which should continue distinct from and free and independent of every other Rite; and that the government and administration of the three first or symbolical degrees therefore belong exclusively to the Inspectors general or their representatives.

3. That in all the concerns of Freemasonry in the United States of America, the great and salutary principles of federal nationality should be recognized, and the independent sovereignty of States proclaimed and observed.

4. That, consequently, there should exist in every State of the Union a Supreme Council of Sov.·. Gr.·. Inspectors General of the Scotch Rite.

5. That three Inspectors General, regularly initiated to all degrees of the Scotch Rite are fully qualified to establish a Supreme Council in any State where none exists; and that in order to do this, it is not necessary for them to obtain any additional or special power, inasmuch as there is no Supreme Council, in any part of the world, having authority superior to that of other Supreme Councils.

6. That the Constitutions of 1786 are apocryphal, and have been falsely attributed to Frederick the Great; that even if they were the work of this monarch, they could not be enforced in a republican country like the United States; that the Secret Institutes equally attributed to Frederick are no more authentic; that supposing (*pro forma*) the Scotch Rite has been carried from twenty-five to thirty-three degrees by these "Institutes" (a false hypothesis) it is not to be concluded that we should return to the twenty-five degrees, the nomenclature of which is to be found in the Constitutions of 1762—the number twenty-five or thirty-three being of itself quite unimportant.

7. That the Sovereign Grand Inspectors General of the Scotch Rite were known before the promulgation of the Institutes and Constitutions of 1786; that Stephen Morin was empowered by Letters Patent granted to him in 1761, to create and constitute Sovereign Grand Inspectors General; that, according to the Rev.

Oliver himself, there has been a Supreme Council of the thirty-third degree in Rhode Island since 1763.

8. That the Grand Lodge of the State of New York commits a monstrous error, and endeavors to usurp power in arrogating to herself the administration and government of the three first degrees of Scotch Freemasonry (which essentially differ from the three first degrees of York Rite Masonry as well in the foundation as in the forms of their landmarks; that the said Grand Lodge of the State of New York tramples under foot the great principles of toleration by professing that out of her masonry, there neither is nor can be Masonry; and that there are no Masons in New York save those recognizing her jurisdiction.

9. That every Supreme Council has not only the right of revising and approving the by-laws of the subordinate bodies of the Rite within its jurisdiction, but also that of interpreting and explaining; and when necessary that to notify, alter and change the general Constitutions of the Order, so as to adapt them to the manners, customs, genius and progress of the population among which the Rite is called upon to exercise its influence;

Have unanimously resolved in a special meeting held on the 11th day of April, 1859:

That the Grand Secretary be hereby authorized and invited to send to all Masonic bodies of both hemispheres, not only a copy of the preceding considerations but also all official publications and important documents which may hereafter be issued in this valley; to ask in exchange all publications which they themselves may issue; and at the same time to request them fraternally to welcome all Freemasons of this jurisdiction, bearers of Certificates, Diplomas, Briefs or Letters Patent, promising hereafter to all traveling brethren who may come to New York the same fraternal welcome.

Moreover, the Thirty-Thirds of this Supreme Council are well convinced that the Grand Orients, Grand Lodges and Supreme Councils of both hemispheres will not refuse to entertain with them friendly intercourse and Masonic correspondence.

HERRY C. ATWOOD, M.·. P.·. Sov.·. Gr.·. Commander.
EDMUND B. HAYS, Ill.·. Depty.·. Gd.·. Commander.
GEO. L. OSBORN, Gr.·. C.·. G.·. S.·. G.·. O.·. T.·. H.·. E.·.

Sealed by me, CHARLES W. ATWOOD, Ill.·.
[SEAL.] Gd.·. Keeper of the Seals.

# GENERAL RULES AND REGULATIONS

OF THE

# SUPREME GRAND COUNCIL

OF SOV.·. GR.·. INS.·. GENERAL OF THE THIRTY-THIRD DEGREE FOR THE NORTHERN JURISDICTION OF THE WESTERN HEMISPHERE.

## APPROVED:

VALLEY OF NEW YORK, 1859.

## TITLE I.

ARTICLE 1. The Supreme Council of the thirty-third degree for the Sovereign and Independent State of New York, and exercising authority over all the Northern Masonic Jurisdiction where no Supreme Council is established, is the highest Masonic authority of the Scotch Rite.

ART. 2. The Supreme Council remains invested with the constituent and organic powers, as depository of the Rite, and also controls all exterior relations.

## TITLE II.

ART. 1. The officers of this Supreme Grand Council shall consist of, first, Most Powerful Sovereign Grand Commander; second, Lieut.·. Grand Commander; third, Minister of State and Grand Orator; fourth, Grand Chancellor, Secretary General of the Holy Empire; fifth, Grand Treasurer; sixth, Grand Keeper of the Seals; 7th, Grand Master of Ceremonies; eighth, Grand Standard-Bearer; ninth, Grand Captain of the Guards.

## TITLE III.

ART. 1. The Most Powerful Sovereign Grand Commander is the *Supreme Chief* of the Rite within the jurisdiction of this Supreme Council. He shall preside not only over all ordinary and special meetings of the Supreme Grand Council, but also over all Masonic assemblies which he shall favor with his presence. He shall not grant any dispensation to the regulations except when required by a written demand, either according to a resolution adopted by a Masonic body of the jurisdiction, or in case of

urgency by the President himself of a Masonic body. The said demand shall be deposited in the archives of the Supreme Grand Council.

Art. 2. In his absence the Lieut.·. Sov.·. Grand Commander enjoys and may exercise the same rights and prerogatives.

Art. 3. The Grand Chancellor, Grand Secretary General shall keep the archives of this Supreme Council, also the register of all its works, deliberations and transactions, which it shall be his duty faithfully to transcribe in a book kept for that purpose. He shall keep a faithful copy of all letters and communications emanating from this Supreme Council, and shall sign a seal, as the case may be, every order, mandate or act of the same. Every Diploma, Brief or Letters Patent lawfully petitioned by any member of this jurisdiction, shall be signed by him, and sealed with his private seal. It is also the duty of the Grand Secretary, in the name and by order of the Supreme Grand Council to officially correspond with all Masonic bodies either of this or of any other jurisdiction. Any Masonic document, packages, pamphlets, or letters directed to this Supreme Grand Council, must be addressed to the Grand Secretary, through the post-office, or delivered to him personally at his residence.

Art. 4. Each symbolic Lodge under this jurisdiction, for every candidate initiated, shall pay the sum of one dollar.

Each sublime Grand Lodge of Perfection under this jurisdiction, for every candidate who shall have attained the title of Grand, Elect, Perfect and Sublime Mason, the sum of one dollar.

Each Grand Council of K.·. † H.·. under this jurisdiction for every Sir Knight created, the sum of two dollars; to be paid quarterly, commencing on Good Friday.

Art. 5. The Grand Treasurer shall submit at the Annual Grand Communication a general and detailed account of all monies received into the treasury of the Supreme Grand Council through the Masonic bodies of the jurisdiction.

Art. 6. The fee for the thirty-third degree shall be ten dollars.

Art. 7. It shall be the duty of the Grand Orator to see that the General Rules and Regulations of the Supreme Grand Council are faithfully observed and obeyed by each and all of the subordinate bodies.

Art. 8. The Grand Master of Ceremonies shall direct the cere-

monial in any circumstances whatever, and shall see that in all meetings or ceremonies presided over by the Supreme Grand Council, all members present with their regalia, shall be properly placed.

Art. 9. The Grand Standard-Bearer shall be entrusted with the Guard of the Standard, with which he shall always have his seat, either in the Supreme Grand Council, or in any other place where it may be, and sit in a body.

Art. 10. The Grand Captain of the Guards shall keep a faithful watch both out of the Valley and in the same.

## TITLE IV.

Art. 1. There shall be every year, in the third week in the month of February, a Grand Communication. Every Lodge, Chapter and Council shall have the right of being represented in said Grand communication by four of its active members elected for that purpose.

Art. 2. The representatives to this Grand Communication shall be divided as follows: The representatives of the Lodges shall form the Symbolic Chamber; the representatives of the Lodges of Perfection, the Ancient Chamber; the representatives of the Princes of Jerusalem, the Military Chamber; the representatives of the Chapter of Rose † the Capitular Chamber; and the representatives of the Councils of Kadosch, the Philosophical Chamber.

Art. 3. The Grand Commander and the other officers of the Supreme Grand Council shall be the officers of said Chambers. These Chambers may discuss and propose whatever questions they may deem important to the advantage and progress of the Scotch Rite under this jurisdiction. No motions made, seconded and approved at any meeting of the Grand Communication shall acquire the force of law until sanctioned by the Supreme Grand Council.

## TITLE V.

*Rights and Duties of the Lodges, Chapters, Councils and Consistories.*

Art. 1 Every Lodge, Chapter, Council and Consistory enjoy full and absolute liberty to manage their internal affairs and finances, and to dispose of their movable and immovable property. Nevertheless, no by-laws, rules or regulations which relate to the Rite shall have force or effect, till sanctioned by the Supreme Grand Council of the thirty-third degree.

Art. 2. In the first week in February of each year, the Secretary of each Lodge, Chapter or Consistory shall furnish to the Secretary of the Supreme Grand Council an exact and complete list of the initiates, officers and members, active and honorary, of their respective bodies. This list shall comprise the names of all brethren stricken out, dismissed, expelled or deceased during the year.

Art. 3. All the Masons working in the Scotch Rite under the jurisdiction of this Supreme Council are expressly requested to clothe themselves with the regalia of their degrees in every ceremony.

Art. 4. Every Grand Consistory which is or may be established in New York, shall be composed of the Princes of R.·. S.·. residing within the circuit determined by the Supreme Grand Council. The Grand Consistory shall administer the Councils, Chapters and Lodges within said circuit, observe and cause to be observed the general regulations of the Supreme Grand Council, and decide in all cases and contestations arising in the body of its jurisdiction; but the sentences and decisions of said Consistories shall be submitted to the Supreme Grand Council, and no sentence or decision shall take effect till approved and sanctioned by the Supreme Grand Council.

Art. 5. Every Symbolic Lodge, Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose †, Council of K.·. † H.·. under the authority of this Supreme Grand Council, shall proceed to the annual election of its officers at the times following, viz: The Symbolic Lodges the first week in December, and shall make their returns to the Grand Secretary of the Supreme Grand Council on or before the first week in January thereafter; in the Lodges of Perfection, the third day of the eleventh month, called *Adar;* in the Councils of Princes of Jerusalem, the twentieth day of the month, called *Thebet*, and install their officers on the twenty-third of the eleventh month, called *Adar;* in the Chapters of Rose † on Holy Thursday; in the Councils of K.·. † H.·. on Good Friday, and they shall deliver their returns to the Supreme Grand Council within the same delay as the Symbolic Lodges.

Art. 6. All Lodges of the Scotch Rite open their works in the first or Apprentice degree for the election of officers, and for all their stated or regular meetings.

Art. 7. The Apprentices and Fellow-Crafts are Freemasons and

active members of the Order. None but a Master Mason or Perfect Master is eligible to office or authority in the Lodge.

Art. 8. The number of candidates which may be initiated at the same time is left to the discretion of the presiding officer; this being a matter of internal policy and expediency, and in no way dogmatic.

Art. 9. The lodges are required, as soon as the application of a candidate for initiation or affiliation is taken into consideration to communicate the name and sponsors of the candidate to the other Lodges of the jurisdiction; they are also required not to initiate or affiliate any candidate until three weeks after the transmission of this notice to the Sister-Lodges, unless by special dispensation.

Art. 10. The Supreme Grand Council is bound to grant to all Symbolic Lodges, Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose †, Councils of K.·. † H.·. and Consistories of this jurisdiction, on their demand, Capitular Letters or Constitutions to form said bodies.

Art. 11. The works of a Lodge or Chapter cannot be opened or continued unless there are seven active members present. To open a Lodge at its first degree, the presence of at least four Master Masons is required. The works of a Council require the presence of five K.·. Kadosch.

Art. 12. In all Masonic bodies of this jurisdiction the secret ballot, through balls or written tickets, is obligatory for the election of the five first officers, for the initiations and affiliations.

## TITLE VI.

### *Letters Patent, Briefs and Diplomas.*

Art. 1. Letters Patent, Briefs and Diplomas shall be issued according to usage, by the Councils, Chapters, or Lodges respectively, duly signed by their four first officers and the Secretary, and shall be delivered to those of their members who demand the same; but no Patent, Brief, or Diploma shall be valid and worthy of credence, unless countersigned by the Grand Commander, or in his absence the Lieut.·. Grand Commander, the Grand Min.·. of State, the Grand Secretary of the Supreme Council, and sealed by the Grand Keeper of the Seals.

Art. 2. The contribution to be paid for a Charter, Capitular Letters or Constitution is fixed at twenty dollars each.

## TITLE VII.

*Masonic Trials.*

Art. 1. Any Masonic body of this jurisdiction has the right to prosecute and judge its active and honorary members.

Art. 2. A judgment pronounced against a member of the Order and confirmed by the Supreme Grand Council, is to receive its full and entire execution in all masonic bodies of the jurisdiction.

Art. 3. Any member of the Order being accused, shall not be suspended or deprived of his Masonic rights, unless when a judgment has been pronounced against him.

Art. 4. No member shall accuse another or impugn his character and motives in any oral remarks or debate. When a Brother shall think that the offence committed by another Brother requires a Masonic trial, all charges shall be made in writing, delivered to the presiding officer, and communicated as quickly as possible to the five first officers; should the majority believe that there is cause to prosecute, all Brethren of said body shall be called in a special meeting; and should the majority of the members present believe that the prosecution ought to continue, the day when the cause is to be called, pleaded and judged, shall be fixed in the same meeting.

Art. 5. Any accusation brought against a Grand Commander, Grand Master, Most Wise or Venerable Master, cannot be received unless when signed by five members of the Order, who shall individually and collectively engage themselves to maintain it. The charge sealed shall be handed to the second officer of the Masonic body to which the accused belongs. This officer on this occasion gives an order to the Secretary to call a special meeting; and the majority of the members present shall decide if there is cause or not to prosecute.

Art. 6. It is always the duty of the Orator to prosecute. The majority might on some occasions appoint an assistant Orator, selected even among the members of the Order, not belonging to the Masonic body where the prosecution takes place. The accused is entitled to plead his own cause, or to cause the same to be pleaded by a Freemason belonging to this jurisdiction.

Art. 7. Any Mason belonging to this jurisdiction, and summoned as witness for or against, is bound to appear and answer, on pain of being suspended for three or six months of all Masonic rights and privileges. On this occasion the Supreme Grand Council would have to pronounce the penalty.

Art. 8. Every such officer may appeal from a sentence rendered against him, but he must appeal within thirty days from the date of the sentence; and in that case he must notify the Grand Chancellor, Grand Secretary Gen.·. of the H.·. E.·. and the Secretary of the Lodge, Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose †, Council of Kadosch, or Consistory which pronounced the sentence; whereupon the latter shall immediately send a copy of the record and proceedings to the Grand Chancellor Grand Secretary Gen.·. of the H.·. E.·.

Art. 9. The Supreme Grand Council sitting as Tribunal of Appeal, has the right to rehabilitate a Brother unjustly sentenced, but it cannot compel the Masonic body where he has been sentenced to re-open its doors to him, or to again receive him as honorary or an active member.

Art. 10. Whenever the Supreme Grand Council sits as Tribunal of Appeal or Court of Justice, the works shall be opened at the thirty-second degree.

Art. 11. If any member of the Order shall have committed an offence in one of the Masonic bodies of this jurisdiction (Supreme Council, Consistory, Council of Kadosch, Chapter of Rose †, Grand Council of Princes of Jerusalem, Lodge of Perfection, Symbolic Lodge,) and if nevertheless his Brethren should think proper to bring a Masonic action against him, two-thirds of the members present in a special meeting, called for that purpose, would have the right, after having heard the explanations of the accused, to simply and merely strike his name off the list of the members of the Masonic body where the offence was committed. But such a measure could not deprive him either of his rights or of his Masonic titles in any other Masonic body of this jurisdiction.

## TITLE VIII.

### *Of Penalties.*

Article 1. The penalties which could be inflicted against a Brother sentenced after a Masonic trial are as follows: 1st. A reprimand between the columns, and mention of the reprimand in the recording book. 2d. Suspension during a stated time of all his Masonic rights and privileges in all Masonic bodies of this jurisdiction. 3d. Expulsion from the Order.

## TITLE IX.

### *Opening and Closing Works.*

Art. 1. Every Lodge, Chapter, Council or Consistory under the jurisdiction of this Supreme Grand Council, shall open and close

its works according to the following formula: "To the glory of the Grand Architect of the Universe and under the auspices of the Supreme Grand Council of Sov.·. Gr.·. Ins.·. General of the thirty-third degree in and for the Sovereign and Independent State of New York, and of the Northern Masonic jurisdiction of the Western Hemisphere, in the Valley of ———, and by virtue of the authority on me conferred by this, (here the name of the *Lodge, Chapter, Council or Consistory,*) I declare the works thereof now opened, (or closed)."

## TITLE X.

### *Oath of Allegiance.*

*The form of the oath of allegiance to the Supreme Grand Council shall be as follows:* "In presence of the Grand Architect of the Universe, and of this respectable assembly of Freemasons, I solemnly promise to obey the general regulations of the Supreme Grand Council of the Sovereign and Independent State of New-York, and exercising authority over all the Northern Masonic Jurisdiction of the Western Hemisphere, where no Supreme Grand Council is established; and to acknowledge said Council as the only authority of the Scotch Rite in said jurisdiction. And I further promise and swear to recognize no Masonic body or Mason working the Scotch Rite, under any jurisdiction than that of said Supreme Council whereof they are the Supreme body. And I further promise and swear that I will have no intercourse as a Mason of said Rite, with any Masonic body, or Mason pretending to be subject to any Masonic authority of said Rite in this jurisdiction other than said Supreme Grand Council of which the Ill.·. Bro.·. ———— is now the Sov.·. Grand Commander.·. *So help me God.*"

## TITLE XI.

### *Funeral Ceremonies.*

Art. 1. When a member of the Order departs this mortal life, the presiding officer of the Masonic body of which the deceased was an active or honorary member shall inform the Grand Secretary of the Supreme Grand Council of the fact, whose duty it shall be to officially invite to the funeral all Brethren of the jurisdiction, either by a special communication or a notice in the Newspapers.

Art. 2. Unless the family object, the funeral of any Freemason of this jurisdiction shall be conducted according to the usages and customs of the Scotch Rite.

Art. 3. The funeral honors shall be rendered to the deceased according to his Masonic dignity; but the funeral ceremonies shall always be performed at the first degree of the Scotch Rite.

Art. 4. The relatives of the deceased and strangers can be admitted in the funeral hall.

Art. 5. Scotch Freemasonry does not interfere with the religious faith of its members. Therefore, if a Scotch Mason expresses before his death, or his family after his decease, the wish that his funeral shall be performed according to the ritual of his religion and not by the fraternity, his Brethren shall attend the interment rather as friends and acquaintances than as Freemasons.

## TITLE XII.

### *General Provisions.*

Art. 1. All Scotch Masons of this jurisdiction ought to belong as honorary or active members to a Scotch Blue Lodge, recognizing the Masonic authority of this Supreme Grand Council.

Art. 2. Any candidate for affiliation or rejection who shall receive one black ball shall be indefinitely rejected. His name shall be communicated to all Masonic bodies of this jurisdiction; and if in future he wishes to renew his petition, he must direct it to the same Masonic body before which he was first a candidate.

Art. 3. Any stranger to be initiated, must know how to read and write, to be at least twenty-one years of age, to be free-born, and to have an honorable and independent living.

Art. 4. A brother cannot be affiliated to any Masonic body, except he gives the proof that he has honorably left the Masonic body to which he formerly belonged.

Art. 5. A Brother has the right to be an active and contributing member of two Blue Lodges, of two Lodges of Perfection, of two Grand Councils of Princes of Jerusalem, of two Chapters of Rose †, of two Councils of Kadosch, and of two Grand Councils of S.·. P.·. of the R.·. S.·.; but in any case he cannot fulfill the same dignity in two Masonic bodies of the same degree.

Art. 6. Any ballot where the number of votes does not exactly correspond to the number of members voting, is null.

Art. 7. Unless the secret ballot is necessarily stipulated, any decision can be taken by acclamation, when unanimous, or by saying *yea* or *nay* on ordinary occasions; but the secret ballot is obligatory when expressly required by three active members.

Art. 8. When the Masonic bodies of this jurisdiction shall think proper to make a general appearance in a funeral ceremony, or

take part in any public demonstration, they shall bear their banner, and all members present ought to be clothed with the regalia of their degree, and as much as possible be uniformly dressed. The Masonic bodies shall be placed by the Grand Master of Ceremonies according to the number of the Blue Lodge.

ART. 9. The Scotch Masons of this jurisdiction are expressly requested not to attend any meeting without being decently dressed, and clothed in black on all solemn occasions.

## TITLE XIII.

*Masonic Honors.*

ART. 1. Masonic honors to visiting brethren are as follows: A Venerable Master, Sublime Grand Master, or Prince of Jerusalem, three lights and three swords. A Knight Rose †, three lights and three swords. A Knight of Kadosch, five lights and five swords. A sovereign Grand Inspector General of the Thirty-third Degree, nine lights and nine swords. The Most Powerful Sovereign Grand Commander, eleven lights and eleven swords. The Masonic bodies cannot neglect to render such Masonic honors, unless by the special request of the visiting Brethren.

## TITLE XIV.

ART. 1. These regulations shall not be changed or amended unless at an extra meeting of the Supreme Grand Council specially called, and by a majority of two-thirds present; and in order that such a meeting be held, it must be called at the written request of at least three active members of this Supreme Grand Council.

ART. 2. All previous general rules and regulations are hereby repealed and annulled.

HENRY C. ATWOOD,
M.·. P.·. S.·. Grand Commander.

EDMUND B. HAYS,
Ill.·. Deputy Gd.·. Commander.

GEO. L. OSBORN,
G.·. C.·. G.·. S.·. G.·. O.·. T.·. H.·. E.·.

Sealed by me, CHARLES W. ATWOOD, Ill.·.
[SEAL.] Gd.·. Keeper of the Seals.

AD UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTI GLORIAM.

**ORDO AB CHAO.**

SUPREME COUNCIL, 33D, 1815.

DEUS MEUMQUE JUS.

SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS GENERAL OF THE ANCIENT AND ACCEPTED SCOTCH RITE OF FREEMASONRY IN AND FOR THE SOVEREIGN AND INDEPENDENT STATE OF NEW YORK.

GRAND DIGNITARIES.

T.·. P.·. Sov.·. Grand Commander—T.·. Ill.·. Bro.·. Henry C. Atwood.
Lieut.·. Grand Commander—T.·. Ill.·. Bro.·. Edmund B. Hays.
G.·. Chan.·. G.·. Sec.·. Gen.·. of the H.·. E.·.—T.·. Ill.·. Bro.·. G. L. Osborn.
G.·. Or.·. Min.·. of State—T.·. Ill.·. Bro.·. Charles W. Willets.
G.·. Tres.·.—T.·. Ill.·. Bro.·. Robert E. Roberts.
G.·. K.·. of the Seals—T.·. Ill.·. Bro.·. Charles W. Atwood.
G.·. M.·. of Cer.·.—T.·. Ill.·. Bro.·. Hopkins Thompson.
G.·. St.·. Bearer—T.·. Ill.·. Bro.·. Wm. Work.
Gr.·. Capt.·. of the Guard—T.·. Ill.·. Bro.·. Wm. H. Jarvis.

SUPREME COUNCIL FOR THE SOVEREIGN AND INDEPENDENT STATE OF LOUISIANA.

GRAND DIGNITARIES.

T.·. P.·. Sov.·. Grand Commander—T.·. Ill.·. Bro.·. James Foulhouze.
Lieut.·. Grand Commander—T.·. Ill.·. Bro.·. T. Wharton Collens.
Gr.·. Chan.·. G.·. Sec.·. Gen.·. of the H.·. E.·.—T.·. Ill.·. Bro.·. Louis Dufau
Gr.·. Orator—T.·. Ill.·. Bro.·. Joseph Lisbony.
Gr.·. Treasurer—T.·. Ill.·. Bro.·. James Gardette.
Gr.·. Mas.·. of Cer.·.—T.·. Ill.·. Bro.·. S. G. Fabio.
Gr.·. Stand.·. Bearer—T.·. Ill.·. Bro.·. L. E. Deluzain.
Gr.·. Capt.·. of the Guard—T.·. Ill.·. Bro.·. J. J. E. Massicot.

SUPREME COUNCIL FOR THE SOVEREIGN AND INDEPENDENT STATE OF CONNECTICUT.

GRAND DIGNITARIES.

T.·. P.·. Sov.·. Grand Commander—T.·. Ill.·. Bro.·. Edward W. Atwood.
Lieut.·. Grand Commander—T.·. Ill.·. Bro.·. Wm. R. Higby.
Gr.·. Chan.·. Gr.·. Sec.·. Gen.·. of the H.·. E.·.—T.·. Ill.·. Bro.·. Marcus C. Allen.
Gr.·. Or.·. Min.·. of State—T.·. Ill.·. Bro.·. John W. Clark.
Gr.·. Treasurer—T.·. Ill.·. Bro.·. David W. Thompson.
Gr.·. K.·. of the Seals—T.·. Ill.·. Bro.·. Charles Webb.
Gr.·. M.·. of Cer.·.—T.·. Ill.·. Bro.·. Thomas Hutchings.
Gr.·. S.·. Bearer—T.·. Ill.·. Bro.·. Ward S. Bebee.
Gr.·. Captain of the Guard—T.·. Ill.·. Bro.·. Eli Thompson.